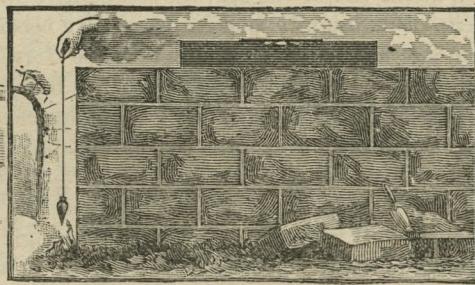


THE PLOWSHARE AND PRUNING HOOK

INDICATOR OF COMMERCIAL EQUATION.



VOL. II. NO. 22.

CHICAGO, ILL., DECEMBER 1, 1894.

\$1.00 per Year.

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KORESH, - - - - - FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

The Creation of Wealth.

Many people wonder at the business ability of the financial pirates of the nineteenth century. They do not know how easy it is for an unscrupulous man to rob his neighbor of the earnings procured through weary hours of arduous toil, when the system of piracy is legally authorized, and custom has made it honorable for the skilful manipulator to prestidigitate the earnings of the honest toiler from the hand of industry to the pocket of the millionaire thief. Wealth is the product of toil, and the wealth producer—the laborer—is the rightful inheritor of the proceeds of his service.

The voice of the people of this republic is the voice of authority, and the education of that voice to speak in its own behalf, is the province and purpose of Koreshanity. The two great political parties warring for the usurpation of the rights of the people, in no sense represent either the wishes or the interests of the people, which never have been, nor ever will be, subserved through any proposed political reformation depending upon present legislative methods.

Every attempt to procure relief from the degradation of wage slavery through any system of patchwork will prove abortive and futile, and time given to the work of attempting redress through political movements is worse than squandered. All the wealth of the country belongs equitably to the people who have created it. And this point once understood by the masses, the first great step toward relief from the tyranny of so-called capital has been taken. Let the people be educated, then, to the conviction that the great accumulations of wealth which have accrued from a long continued and persistent invasion of their rights, are the heaped up treasures of legalized piracy, and that the equitable distribution of this wealth is a prerogative within the province of a political expression through whatsoever method the people, by their voice, may legally authorize. The equitable adjustment of labor, or the performance of use, the equitable distribution of the substance of production, (on the basis of a commonwealth,) and the annihilation of the wage system, are among the radical demands of the age.

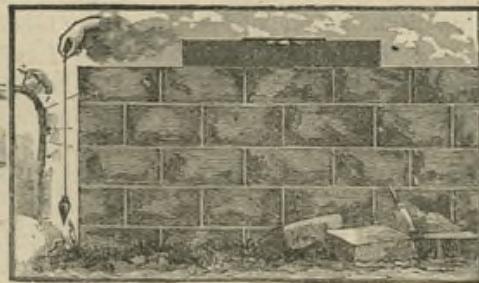
The God of this World.

The god of the common humanity (the common humanity includes all who are in the sphere of the competitive system) is the god money. There is no influence so potent in the world today, as the power of gold. The high and the low, the rich and the poor, the bondman and the freeman, pay their homage at its shrine, and through its power are brought into the conflicting agonies of retributive fear, or into the degradations entailed through the struggle and failure to amass the competencies that greed alone induces the avaricious to seek and acquire.

When the Lord Jesus entered the temple, overthrew the tables of the money-changers and, with the scourge of small cords, drove the speculators from their stalls of exchange, he presented to the world the most practical demonstration of what, to him, was the abomination of desolation and the desecration of the sanctuary. When the guard or criterion of the transactions in exchange of products comes to be regarded as the realty, of which it should be but the medium of transfer, it has usurped the place of genuine riches and, falling into the hands of the great gamblers in commerce, is made the power through which the distinctions of caste are formulated and maintained. Every man operating in the

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Retribution is the inevitable consequence of inordinate greed; and while we deplore the circumstances which have conspired to evolve the imminent catastrophe to all such as have heaped up treasures against the great day of wrath, and would warn all violators of law against bringing down upon their own heads the destruction which the power of wealth may order, we have the right to predict the impending conflict and its consequent disasters.

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What have the labor organizations accomplished for the industrial classes? John Burns says that the day of strikes is nearly over, and that trades unions have taught workers the science of government. John Burns is an Englishman, and it may be said that universal male suffrage in America taught workers that much, without the trades unions. But the fact that the industrial classes find it necessary to organize themselves into defensive bodies for the prevention of encroachments by so called capital, proves that the natural sagacity of the workman has led him to a recognition of the fact that the ballot does not accomplish what is claimed for it; that is, it does not secure to the industrial classes their rights. Now that it has been demonstrated that the strike is not the proper method for the securing of labor's demands, the question arises, What have the workingmen learned through their unions?

Reading the labor papers, and articles in the magazines by the ablest of the labor leaders, one is impressed with the "rattled" condition of the industrials. Many are the plans advanced, but one and all lack the decisive ring of clear, firm judgment and strong faith which must distinguish the plan of the much needed leader. It is evident that the projectors are conscious that putting their plans into operation would be experiments which they hope would succeed, but which might fail. And in the meantime, oh, the dreary faces of the workers!—the poor hard hands!—the prematurely bent backs!—the hopeless aching in the hearts! The history of organized labor for the past fifty years has been a history of strike after strike, resulting one after another in varying degrees of failure.

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Set Your Feet Upon a Lie.

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Though our beloved Quaker poet here refers to the wrong of chattel slavery, none the less sure is it that he would have said the same of any false and evil institution, however much it may have had "decent seemings" in the eyes of self-asserted righteousness.

Koreshans are accused of picking to pieces and condemning every church and other institution under the sun. Old things *must* pass away, and all things become new. How are the old things to pass away, except they be broken down in their weak and rotting places? They could not be broken down but for the crumbling foundations on which they rest, and which threaten to fall and crush humanity in their ruins, unless some one comprehends the danger and steps out and warns his fellow men of their danger.

We judge no man or woman; we condemn none. If we take the search light of truth and try to point out to man some of the evil and dangerous places of the institutions in which he lives, and beg of him to leave them and come out into the safety and light and joy of truth and true living, we are neither judging nor condemning the man, but seeking to save him from the judgment of his own deeds. He judges himself after he is warned by either coming out into truth, or remaining in fallacy and danger. He condemns himself in remaining and falling with the old things that must pass away. He stands enveloped and seemingly secure, within tottering walls. We, warned of Truth, step without and long to bring with us all humanity into the light, and trample beneath our feet the lie that has held the world in bondage for many ages. Not an old institution exists in the world today that is not wrought with more or less fallacy and consequent evil. We offer them no judgment but the impartial contrast with truth. We give no condemnation but what this contrast with truth itself reveals.

A few are awakened and begin to see the truth. A few of the blind begin to receive their sight and heed the warning—"Come out of her, my people." But for the most part they are too sunken in the lethargy of worldly life to hear; too intent on their gains of self to heed; too blinded by the electric glare of modern science to see, and are enraged that we should *ask* them to see, or hint that they are blind. The mission and effort of people having the truth, or the true system of social reform, is to impart that system to the world, and help humanity to its reconstruction on the basis of that truth. How better can they help the world than by showing people the false and evil that—under the approval of priest, preacher, and popular custom—they foster and support as their most cherished institutions? It takes some penetration, some illumination of intellect, to discover the radical evils, the most interior, deep-working, subtle sins of human nature. It takes some humiliation to recognize this sin in the self, instead of primarily locating it in the neighbor, or the enemy. It takes a great deal of earnest and persistent effort to steadily keep one's face set in the path of self-reform, striving to overcome the evil one finds in his own life. It is hard for one to keep his feet set upon the lies he finds in his own life. Yet all this may be done—nay, *must* be done. And this is not all; one thing more is required,—that he hide not his light under a bushel. It is his duty and right to let his light shine to warn other men of their danger. It is his duty because he has found the light. It is his right, and his only, because he has turned the light on his own faults and is bringing his will into obedience to his reason; his life into harmony with his beliefs. Only those who have ac-

quired, to some degree, the power of self-direction in the path of truth, are fit to direct and warn others.

The faults of humanity are universal and identical, from age to age, until progressive life reaches its culmination in perfection. Until that time none is perfect; the sins of one are common in kind, though not in degree, in all. He that discovers his own sins, discovers *why* he is not perfect. In learning what laws he breaks, he finds out what laws he, and the rest of humanity, must keep to reach perfection, and be above punishment and suffering. Yet though he know all this, it takes a brave man to face the world and tell them the truth. Are they not glad to hear the truth? Not when they have so long hugged a lie to their bosoms that it seems a part of their own flesh and blood. How can we expect them to cast it from them and trample it beneath their feet when they have not yet discovered that it is false and evil? when they are still blind leaders of the blind? It indeed takes bravery to tell people the truth, and to tell it again and again despite their rage and opposition, their sneers and ridicule, their indifference and stony unbelief! What wonder or blame if prophet or messenger sent to proclaim truth should in "holy rage" trample on the miserable perversions of truth and subterfuges of the Devil that men have set up in holy places! What wonder that the incarnate God should wrathfully denounce as hypocrites and vipers the degenerate scribes and Pharisees who posed as leaders and examples to the people! The institutions of man, today, are as far from embodying the *spirit* of the law as they were in the time of Moses or Jesus. Can the people who run these institutions be less deserving of rebuke, less needy of instruction, than those rebuked by the Lord? If the truth today assail both church and state, and condemn them utterly as both false and evil, it is in a spirit of desire to show people their errors and bring them into the truth. When people have become both blind to truth and deaf to good counsel it takes severe measures to rouse them to a realization of their danger. The hand that chastises may be prompted by love and wisdom.—Alice Fox Miller.

Headed For Hades.

Better call a halt, and by taking account ascertain if we are not already arrived.

I crossed on one of the big Atlantic liners lately, with five hundred other saloon passengers, says P. L. Ford, in the "Hon. Peter Sterling." They were naturally people of intelligence and presumably of easy circumstances. Yet at least half of those people were planning to rob our Government of money by contriving plans to avoid paying duties truly owed. To do this all of them had to break our laws, and in addition in most cases had to lie deliberately. Many of them were planning to accomplish this theft by the bribery of the custom-house inspectors, thus not merely making themselves thieves but bribing others to do wrong. In this city I can show you blocks so densely inhabited that they are an election district themselves; blocks in which twenty people live and sleep in a single room year after year, where the birth of a little life into the world means that all must eat less and be less warm. But I cannot find in the poorest and vilest parts of the city any block where the percentage of liars and thieves and bribe-givers is as large as was that among the first-class passengers of that floating palace. Each condition of society has its own misdoings, and, I believe, varies little in the percentage of wrong-doers to the whole.—Chicago Times.

The above clipping is dimmed with a decidedly sulphurous haze; but the shipboard exchange of amities and ingenuities to the outwitting Uncle Sam in the gratis import of a few feminine furbelows has its grand progenitor at the nation's core; this floating bevy is but the sprightly daughter of the parent who schemes to starve and freeze the laborer. Blame not the little streams that they bear a poison;—cleanse first the fountain.

We turn to the morning news, fraught with the array of treachery at our country's center of life (?), and note all over the land its following of greed, want, despair, suicide, em-

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We judge no man or woman; we condemn none. If we take the search light of truth and try to point out to man some of the evil and dangerous places of the institutions in which he lives, and beg of him to leave them and come out into the safety and light and joy of truth and true living, we are neither judging nor condemning the man, but seeking to save him from the judgment of his own deeds. He judges himself after he is warned by either coming out into truth, or remaining in fallacy and danger. He condemns himself in remaining and falling with the old things that must pass away. He stands enveloped and seemingly secure, within tottering walls. We, warned of Truth, step without and long to bring with us all humanity into the light, and trample beneath our feet the lie that has held the world in bondage for many ages. Not an old institution exists in the world today that is not wrought with more or less fallacy and consequent evil. We offer them no judgment but the impartial contrast with truth. We give no condemnation but what this contrast with truth itself reveals.

A few are awakened and begin to see the truth. A few of the blind begin to receive their sight and heed the warning—"Come out of her, my people." But for the most part they are too sunken in the lethargy of worldly life to hear; too intent on their gains of self to heed; too blinded by the electric glare of modern science to see, and are enraged that we should ask them to see, or hint that they are blind. The mission and effort of people having the truth, or the true system of social reform, is to impart that system to the world, and help humanity to its reconstruction on the basis of that truth. How better can they help the world than by showing people the false and evil that—under the approval of priest, preacher, and popular custom—they foster and support as their most cherished institutions? It takes some penetration, some illumination of intellect, to discover the radical evils, the most interior, deep-working, subtle sins of human nature. It takes some humiliation to recognize this sin in the self, instead of primarily locating it in the neighbor, or the enemy. It takes a great deal of earnest and persistent effort to steadily keep one's face set in the path of self-reform, striving to overcome the evil one finds in his own life. It is hard for one to keep his feet set upon the lies he finds in his own life. Yet all this may be done—nay, *must* be done. And this is not all; one thing more is required,—that he hide not his light under a bushel. It is his duty and right to let his light shine to warn other men of their danger. It is his duty because he has found the light. It is his right, and his only, because he has turned the light on his own faults and is bringing his will into obedience to his reason; his life into harmony with his beliefs. Only those who have ac-

quired, to some degree, the power of self-direction in the path of truth, are fit to direct and warn others.

The faults of humanity are universal and identical, from age to age, until progressive life reaches its culmination in perfection. Until that time none is perfect; the sins of one are common in kind, though not in degree, in all. He that discovers his own sins, discovers *why* he is not perfect. In learning what laws he breaks, he finds out what laws he, and the rest of humanity, must keep to reach perfection, and be above punishment and suffering. Yet though he know all this, it takes a brave man to face the world and tell them the truth. Are they not glad to hear the truth? Not when they have so long hugged a lie to their bosoms that it seems a part of their own flesh and blood. How can we expect them to cast it from them and trample it beneath their feet when they have not yet discovered that it is false and evil? when they are still blind leaders of the blind? It indeed takes bravery to tell people the truth, and to tell it again and again despite their rage and opposition, their sneers and ridicule, their indifference and stony unbelief! What wonder or blame if prophet or messenger sent to proclaim truth should in "holy rage" trample on the miserable perversions of truth and subterfuges of the Devil that men have set up in holy places! What wonder that the incarnate God should wrathfully denounce as hypocrites and vipers the degenerate scribes and Pharisees who posed as leaders and examples to the people! The institutions of man, today, are as far from embodying the *spirit* of the law as they were in the time of Moses or Jesus. Can the people who run these institutions be less deserving of rebuke, less needy of instruction, than those rebuked by the Lord? If the truth today assail both church and state, and condemn them utterly as both false and evil, it is in a spirit of desire to show people their errors and bring them into the truth. When people have become both blind to truth and deaf to good counsel it takes severe measures to rouse them to a realization of their danger. The hand that chastises may be prompted by love and wisdom.—Alice Fox Miller.

Headed For Hades.

Better call a halt, and by taking account ascertain if we are not already arrived.

I crossed on one of the big Atlantic liners lately, with five hundred other saloon passengers, says P. L. Ford, in the "Hon. Peter Sterling." They were naturally people of intelligence and presumably of easy circumstances. Yet at least half of those people were planning to rob our Government of money by contriving plans to avoid paying duties truly owed. To do this all of them had to break our laws, and in addition in most cases had to lie deliberately. Many of them were planning to accomplish this theft by the bribery of the custom-house inspectors, thus not merely making themselves thieves but bribing others to do wrong. In this city I can show you blocks so densely inhabited that they are an election district themselves; blocks in which twenty people live and sleep in a single room year after year, where the birth of a little life into the world means that all must eat less and be less warm. But I cannot find in the poorest and vilest parts of the city any block where the percentage of liars and thieves and bribe-givers is as large as was that among the first-class passengers of that floating palace. Each condition of society has its own misdoings, and, I believe, varies little in the percentage of wrong-doers to the whole.—Chicago Times.

The above clipping is dimmed with a decidedly sulphurous haze; but the shipboard exchange of amities and ingenuities to the outwitting Uncle Sam in the gratis import of a few feminine furbelows has its grand progenitor at the nation's core; this floating bevy is but the sprightly daughter of the parent who schemes to starve and freeze the laborer. Blame not the little streams that they bear a poison;—cleanse first the fountain.

We turn to the morning news, fraught with the array of treachery at our country's center of life (?), and note all over the land its following of greed, want, despair, suicide, em-

bezzlement, larcenies, burglaries, robberies, murders, prisons, and hangings, and we conclude that we are arrived.—A. T. Potter.

When Men Are Wise.

When men are wise they will quit their foolishness.

The ultimate of all law's operations is the production of the perfect man; only that man is perfect who is the perfect expression of personal wisdom and personal love—the focal point of universal wisdom and universal love. Law fulfilled and the Lord make the primal unit. When men are wise they will know God in the perfect man, and not speculate about the unknown and unknowable, wasting their mental energies upon nothing. Nothing is *no thing*, and that which is not, *is not*; something cannot be created out of that which is not. Something is the eternal *is*, which rests not until it can say, "I Am" with its own lips, as the center of all things. When men are wise they will not hug the old because it is old and hugs them, but will break the old to make it new, that the life of the old may find renewed expression in the beauty of youth. There is no beauty in an old age which cannot give true wisdom to youth. The ripened, perfected life of one cycle furnishes the perfected potency of progress to the youth of the next.

We have reached the dawning of a new cycle, the age of Aquarius. What has the hoary headed age of Pisces to say to it? The age of truth confronts us in Aquarius, and the light of wisdom reveals the harvest of the age passing away, to be one of wheat and tares. Evils unnumbered are seen to be present with us, because in us. In our darkness we have conceived and done evil continually. Have we done it enough to see the folly of it, now that the light has come? enough to make us receptive to true wisdom, which will cause us to turn from our evil ways and lives?

What are the ruling evils that are in full fruitage at this hour? The violations of righteous principle in sex commerce, in secular commerce, and in religious commerce. The sole legitimate use of sex commerce is the propagation of the species in accordance with the laws of perfect conception and development. The unholy children born to the race—whose lives are one continued battle with sin, sickness, and death—demonstrate that the race is rotten at the core, for only corrupt trees produce corrupt fruit; children are born in sin and shapen in iniquity because they are conceived through the lust of the flesh—which is adultery, pure and simple—instead of from the love of God, whose temple must be a perfect humanity. Woman's fundamental right is the right to her own body, a temple to be dedicated to the perfecting of humanity, never to be defiled by the breath of lust. When woman comes into the realization of the fact that with her rests the responsibility of quenching the fires of hell, and of restoring the race to the image and likeness of God, the harvest of the divine humanity—sown in the race more than eighteen centuries ago—will become manifest. Chastity must characterize the saviors of the race, for the pure in heart alone can see God. When men are wise woman's rights will be acknowledged and maintained. In secular commerce the fundamental principle of righteousness is value for value. This is violated by the introduction of fictitious money as the medium of exchange, making gold (instead of love for humanity) the ruler over the exchange of products. Men are compelled to labor for gold and silver, which are not necessities in any true sense, before they can obtain the products of their industry. The power of gold, silver, and all money bearing Cæsar's stamp, makes usury—with all its train of oppressive horrors—the crushing burden of the sinking poor.

When men are wise, they will not labor for that which has become their oppressor. They will throw off the yoke of plutocracy, by the demonetization of all its fictitious money,

acknowledge labor to be the only true capital, and love of humanity the only true law of equitable exchange. The earth is ready to yield her increase in superabundance; the brain of man is teeming with conceptions for its utilization; skilled hands and ready feet await direction,—what hinders all men from receiving the "all things" of God as their legitimate inheritance? Naught but greed for the fruits of their lusts; this finds its expression in all the abominations of the competitive system. When men are wise, they will rest not till the competitive system is destroyed, root and branch, and the ground which it encumbers is in the possession of the tree of life, the great commonwealth—fruit of communal industry and equity. In it the vital centers of aggregation and distribution will be for the good of the whole body politic—not seats of congestion and corruption, as they now are. When men are wise, the religious problems that now perplex them will be easy to solve. In serving man according to the law of love, God will not be found afar off. They will find man to be His chosen temple, and as they study the construction of the temple, they will find that God expresses himself in it in conformity to it,—to all the laws of its being. They will find the law of a ruling center dependent upon a responding circumference, and a ruling circumference depending upon a responding center. What they find in the one man will be found also in the universal or grand man. Kings of themselves, they will acknowledge the king of the universe to be the central man, temple of the central mind, the polar point of all thought. They will find that the laws of organic unity demand the existence of center and circumference, and the practically acknowledged interdependence of each.

Oh, that men would become wise unto salvation!—Bertha S. Boomer.

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We hope this banquet minus the wine, will ever be held as a precedent by woman in her triumphal celebrations of the future; and that it may become a bright and shining example to the men, until the time comes when politics will belong to and interest both men and women equally, and be conducted with honesty and order.—*Alice Fox Miller.*

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Every person is equitably interested in the general good.

LESSONS.

[CONTRIBUTED.]

In these unsettled times, one hears much about social lessons. Something transpires which causes a wave to pass over the social sea, and immediately some one asserts the discovery of facts or conditions before unknown. Not one man only, but scores are seeing from points of view new and often strange and bewildering to them. They are on the crest of the wave, with a panoramic view stretching broadly before them, or in the depths of the intervening depression where things appear curtailed and circumscribed. At such times, all sorts of things are seen and all kinds of inferences drawn. No two persons see the same thing or learn the same lesson. Each man has eyes of his own, and sees only through them. As they are colored, so is the color of that which they observe. Social conditions stand for very different lessons in the minds of very unlike men. Did all see the same things and in the same way, progress would be impossible. Opposition begets energy, and sets going the wheels of investigation. So, and so only, the world advances.

If it be true that man's judgment of things is founded on his own personality, is it not to his advantage to make that personality just as broad, as full, as comprehensive as possible? Can he rightly judge conditions—social or others—unless his view be as broad as right itself? Are not the lessons which these conditions teach him, dependent for their breadth and truth on the largeness and rightness of his personality? We ask for "principles not men"; but of what force are principles when not in the hands of men? Given men,—strong, true personalities,—and you have not only principles, but principles *applied*. Now, I am no pessimist. I do not believe that evil is the dominant element, even in those things which man himself creates. I do not believe that human nature naturally tends [only] to evil, downward; and certainly the deific cannot. True, in all things and in all states and conditions we see the strong ever gaining in strength, and the weak going to the wall; but, even so, * * * only through the "survival of the fittest," can the whole improve. Some think this a cruel law; and, being forced to recognize it as a law, they argue that all is cruel. Such, however, are not on the crest, but in the lowest intervening depression.

Like others, I have learned somewhat from social conditions; but unlike many, what I have gathered seems to point in a different direction. Others seem to see the remedy for social disorders in objective measures, in something external to man—in statutory enactments, in a protective tariff, in free trade, in this and in that measure; but I can find nothing outside of man himself which will work a reformation, and end in establishing the right. Social conditions have their causes, and we must look for these in that which establishes society itself. The social instinct is *in* man himself, and the expression which it will objectively assume is determined by his subjective conditions—his character. If men had perfect, Christ-like characters, society would be the embodiment of true Christian principles. But where the love of gold is the dominant sentiment in man; where, both morning and evening, the temple of Mammon is thronged by admiring and enthusiastic worshipers; where right is sacrificed to expediency; where man works not for the good of all, but simply to advance himself—there, social conditions will be of the same order. They cannot be otherwise, for they are simply the objective expressions of subjective conditions lying wholly within man.

We call this a Christian nation, and we profess to be a Christian people; but if, as I believe, to be Christian means to be Christ-like, then, are we not somewhat a-kimbo? Do we, in all of our relations, stand straight and squarely on Christian principles.

At the World's Parliament of Religions, held in Chicago

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Like others, I have learned somewhat from social conditions; but unlike many, what I have gathered seems to point in a different direction. Others seem to see the remedy for social disorders in objective measures, in something external to man—in statutory enactments, in a protective tariff, in free trade, in this and in that measure; but I can find nothing outside of man himself which will work a reformation, and end in establishing the right. Social conditions have their causes, and we must look for these in that which establishes society itself. The social instinct is in man himself, and the expression which it will objectively assume is determined by his subjective conditions—his character. If men had perfect, Christ-like characters, society would be the embodiment of true Christian principles. But where the love of gold is the dominant sentiment in man; where, both morning and evening, the temple of Mammon is thronged by admiring and enthusiastic worshipers; where right is sacrificed to expediency; where man works not for the good of all, but simply to advance himself—there, social conditions will be of the same order. They cannot be otherwise, for they are simply the objective expressions of subjective conditions lying wholly within man.

We call this a Christian nation, and we profess to be a Christian people; but if, as I believe, to be Christian means to be Christ-like, then, are we not somewhat a-kimbo? Do we, in all of our relations, stand straight and squarely on Christian principles.

At the World's Parliament of Religions, held in Chicago

last year, some of our so called heathen brethren expressed great surprise at many of our civilized (?)practices. They seemed to have embodied the true spirit of Christ; but they found not that spirit in our practices, notwithstanding our professions. Now, as I understand it, herein lies the cause of our present social evils and disorders; men, notwithstanding their professions, are not Christian—that is, they are not Christ-like. They want gold; to get it, they sell their souls. They get gold; with it, in the same vile channels through which it comes, come also the many diseases now afflicting the social organism.

When we become men, righteous, humanity-loving men, then we may look for a truer and better state of things; nor need we look for such a state until after this subjective change has been wrought.—*Clarence G. Cook, Cooperstown, N. Y.*

Women as Campaigners versus Men.

One praiseworthy thing can be truthfully said of the women who worked under the various party organizations for candidates for Trustees in the Illinois University, and that is, that in praising their own party nominee they did not run down the nominee of any other party. One lady campaigner said, in her door to door canvass, "I am working for the Republican party, for Mrs. Flower, because I helped to get her nominated at the Springfield convention. But the lady nominees of all the parties are lovely. There is not a thing to be said against any of them."

The decency, quiet earnestness, thoroughness, absence of vilification of opposing candidates, and honesty of purpose with which the women of Chicago pursued their campaign work, from its organization to the ballot, should stand as a perpetual rebuke to law abiding citizens, who, though in the majority, still permit such riotous and murderous proceedings as disgraced some of the polling places, Nov. 6. Why a majority of decent citizens should allow a small minority of thugs and ruffians hired by politicians, to terrorize the polls and prevent honest men from voting, is more than a woman can comprehend.—*Alice Fox Miller.*

The Tidal Wave.

Great tidal waves in politics, swinging the pendulum from one extreme to the other, every two years, constitute a hopeful sign for reform. They show a general condition of mental unrest; indicate that the masses are breaking loose from the old party moorings, and render them more susceptible to appeals to reason. The tighter party lines are drawn, the more difficult it is to make advance with reform ideas. The first step toward reform is the breaking loose from old party chains and the loss of respect for old traditions and associations. The voter who gets in this frame of mind can be reached. Though for some years he contents himself with going from one old party to the other, he will in time weary of this and seek for something better. The tidal wave of '92 brought the Democrats in overwhelmingly. In two years the people who did this were disgusted and turned to the Republicans, in the recklessness of despair. Only a short time will be necessary to show that this is merely another change without any substantial reform.

The situation of the people may be summed up in the words of the caller to the dancers, "As you were." The man who rode all day in the stage-coach until he was bruised on one side, could get no relief except to turn around and be bruised on the other. His last estate was worse than the first. When the masses of the people weary of the game of battledore and shuttlecock, of going from the frying pan into the fire, and back again, real reform will have its innings. The absolute necessity of a brand-new deal, with new leadership and a new cast of ideas will impress itself upon those who long have admitted the necessity for relief without having clear ideas as to how to obtain it.—*Nonconformist.*

The Congressional machine has been run long enough in the interests of thieves; let us now undertake something in the interests of the people.

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The seat of wisdom is in use. Man, as first created, was imbued with wisdom and its love, not for the sake of himself but for the sake of its communication. To live for others is to do uses. Uses are infinite in number. Spiritual uses pertain to love to God and love toward the neighbor; moral and civil uses pertain to love of society and state in which a man is; natural uses pertain to the love of the world and its necessities; bodily uses pertain to love of self-preservation for the sake of higher uses. All of these uses are inscribed on man, and follow in order; when they exist simultaneously, one is within the other. They that are in the first uses—the spiritual—are also in those that follow, and they are wise; but they who are not in the first, and yet are in the second, and hence those that follow, are not wise thus, but only appear to be so, owing to external morality; they who are not in the first and second, but are in the third and fourth, are anything but wise; for they are satans, as they love the world only, and themselves from the world; but they who are in the fourth only, are the least wise of all, for they are devils because they live for themselves alone, or if for others it is solely for the sake of self.—*Swedenborg.*

The Model of Constitutions.

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Alas!—on this side of the Atlantic and on that, Democracy, we apprehend, is forever impossible! So much—with certainty of loud astonished contradiction, from all manner of men at present, but with sure appeal to the law of nature and the ever-abiding fact—may be suggested and asserted once more. The universe itself in a monarchy and hierarchy—large liberty of "voting" there; all manner of choice; utmost free will; but with conditions inexorable and immeasurable annexed to every exercise of the same! A most free commonwealth of "voters," but with eternal justice to preside over it;—eternal justice enforced by almighty power! This is the model of "constitutions"—this; nor in any nation where there has not yet (in some supportable, and withal some constantly increasing degree) been confided to the noblest, with his select series of nobler, the divine everlasting duty of directing and controlling the ignoble, has the "Kingdom of God," which we all pray for, "come," nor can "His will" even tend to "be done in earth as it is in heaven," till then.

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